/530 cont./

223 this noose-rod, and they do so often, there being many favorable places for it in their country (254).

254. Hyades (q):359, Lothrop (b):157, and Martial:196 have briefly described this object, without going into greater detail about how it is used.

δ. Steamer Ducks

In the sheltered channels one finds a goodly number of steamer ducks (loggerhead-ducks /English/, steamboat-ducks /English/, canards à vapeur /French/, patovapor /Spanish/. The Yamana call Tachyeres brachypterus by the name flaiuš. /531/ /Fig. 60 appears here./ The large animals have tasty meat. Since the Indians cannot get at the birds in any other way because of their light slumber, they try their luck with the sling, which, however, is not very promising, for even a powerful hit by a stone does not hurt the strong birds. They are most successfully bagged with the noose-rod, the well-known kéʼčf. In daylight [343] at the place where they congregate, the man builds a small temporary hut, marína, out of a few sticks and twigs with thick foliage, just large enough to cover himself. He continues to sit here until the birds fly up. Cautiously he pushes the long noose-rod through the loose wall of the hut, places the noose over the bird's head, and with a sharp tug pulls in the captured animal. He kills it immediately so that the other birds are not disquieted by its fluttering.

In addition he uses a special decoy which Bridges (MM:XIII, 158;1879) observed: "An Indian builds himself a little bower. Here with a long, slender rod, having a fine noose of whalebone at the end of it, he sits awaiting in patience the landing of the birds. When they are sufficiently near, he cleverly imitates their cry, which awakens their curiosity: they approach his hiding-place nearer, till he is able with noose to catch one of them. He pulls this in to him, and if a male he keeps it alive as a decoy. He thrusts out his noose little by little, and makes his poor

/837 cont./

X881 346 point on the outside in order to keep a lookout. Truly, the hut framework withstands a great deal. Individual gaps that appear and let rain or snow in are immediately closed.

β. Construction of the Cookhut

X881 264 In their everyday life the Yamana have no fixed times for meals. They help themselves when they are hungry or when something is offered. During the youth initiation even the adults have their eating considerably curtailed because food may not be prepared in the Great Hut. The food is prepared outside for all the participants together and is brought in ready to eat. Everyone gets plenty and is, of course, satisfied with everything that is offered. Even with these common meals, the adults are free to go back to their own hut for brief hours and to eat there what they have on hand. Many of them make use of this freedom more or less often.

X881 ● 343 For the place in which food is to be prepared for the sometimes large number of ~~ciexaus~~ participants, the Yamana choose a small hut which is specially erected about 20 to 30 paces from the Great Hut. In every respect it resembles the ordinary dwelling of that region, dome-shaped in the west and cone-shaped in the east. They do not use the ornamental plaques mentioned above [354] or any other decoration in it. In the center of the hut a huge fire burns, where the pieces of meat and the slabs of fat are roasted. The hot ashes serve to bake the fish and steam the mussels. This hut is large enough so that the Indian women working in it can also sleep there. Thus, even in size it resembles an ordinary dwelling. Usually this cookhut is built immediately after the Great Hut is finished, sometimes even while it is being built, for with the start of the ceremony, the work of the women engaged in cooking also begins (261).

[171] 261. In the same way the Halakwulup also erect a cookhut beside the Great Hut for their initiation rite, in which food for all the participants is prepared. See Gusinde (o):541.

3: Lothrop E-5 (1924-1925) 1928
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346 352 531 To beautify the initiation lodge, the flat inner surface of the split saplings constituting the framework was painted with red, white, and black paint. Broad boards, inserted at regular intervals in the frame, as may be seen in the upper view in pl. XIV, received similar decoration. The nature of the embellishment is shown in pl. IX, a series of designs copied from the lodge we have described. When a ceremony was in progress the hut was further adorned with small painted tablets hung from the roof, while an additional touch of color came from painted wands (fig. 91) which often were wedged in the frame of the house when not in use.

FIG. 91.—Yahgan painted ceremonial wands. Length of b, 24 in. (14/2227)

343 Two hundred feet or so from the initiation lodge a second and smaller hut was erected to serve as a cook-house where meals for the candidates and officials were prepared.

292 293 The paraphernalia used during the ceremony we illustrate in pl. XV and figs. 90 and 91. It consists of heron-plume headbands (*kapenáru*) worn by the officials, kelp-goose down headbands (*pogal*) worn by the others present, a narrow hide headband painted white (*kekel*) worn by the initiate during part of the ceremony, a small stick also painted white (*u'matáwia*) used for scratching, and variously painted wands (*tamoistáke*). The scratching-stick is assigned to all the Yahgan by Koppers (1925), but I was told that it was used only by the easterners. The wands were held in the hand during the singing and dancing, and were swung in time with the music. When not in use they were thrust upright in the ground or stuck in the frame of the lodge. If one fell on the ground it was considered an evil omen. I was told that these wands were not in use among the easterners. The men in charge of the ceremony kept at hand a seal-hide thong like that pictured in fig. 76, but adorned with closely spaced red dots; it was used to tie up any candidate who became unruly.